



| Research Article



## Representation of Sleep in Turkish and Uzbek Humorous and Satirical Proverbs

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**Abstract:** This paper examines cultural and linguistic images about sleep in Turkish and Uzbek humorist satire proverbs. Adopting a comparative paremiological-cognitive semantic approach, the article considers in what ways these proverbs code collective wisdom or moralizing teaching and social attitudes regarding rest, idleness and working. The study reveals how joking, ironic, and satirical representations of sleep work to construct night-time rest as a bodily necessity as well as a culturally established social practice bound up with values such as industriousness, responsibility and morality. Through semantic-pragmatic comparison, the article reveals both similarities and differences between the metaphorical framings and rhetorical strategies employed in the two languages, illustrating that proverbs are instruments of cultural memory, socialization as well as critique. The findings listed above demonstrate that Turkish composites show more wit, while Uzbek ones take in tendanc to exer deeper and practical verbally faithful condemnation of laziness with different social-culture orientations. This study contributes to cross-cultural linguistics, ethnolinguistics and the examination of intangible cultural heritage.

**Keywords:** sleep, humor, satire, cultural values, paremiology, cognitive semantics.



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**Introduction.** The paper studies the complex and multivalenced image of sleep in humorous and satirical proverbs of Turkish and Uzbek, as projected by these linguistic artefacts onto social mentality (worldview), consciousness, and folklore reality, offering insight into beliefs (and prejudice) and realities about rest-visio-to-rest attitudes that society maintains about repose-visio-repose-world and nocturn-ativism. This study seeks to explore the intricate semantic and pragmatic functions of sleep-associated proverbs in light of their contributions to preserving hidden cultural norms and behaviors in these Turkic societies. Utilizing the field of paremiology – or the study of proverbs – this study offers a comparative linguistic analysis to identify shared and divergent thematic strands in how sleep is framed in both language systems. It further explores the lexicogrammatical and metaphorical features that engender the humorous and satirical character of these proverbs, highlighting their persuasive as well as didactic functions in their respective communities.

We hope to show, via this comparative reading, that proverbs, which are culturally embedded forms of communication, may help highlight equivalences and non-equivalences in the

conceptualization of sleep in different cultural terrains. An aphorism, a type of brief sentence inevitably being wisdom ideas, true facts, moral concepts, and conventional views expressed in an ultimate, allegorical, and unchangeable pattern, can be passed on from generation to generation—which is accessed in the fields for ethnolinguistics. The analysis of proverbs, or paremiology, allows us to gather interesting information with respect to the language's image of the world and, in particular, the way different cultures can express complex things within few words. This linguistic aspect offers food for thought for cross-cultural analysis, demonstrating how common human experiences (like sleep) are culturally mediated and reflected in metaphorical language.

This comparative approach provides the opportunity to reflect on how proverbs, as part of a collective long-term memory, mirror and modify sociocultural values towards rest and behavior related to it. More precisely, these proverbial utterances demonstrate how cultural backgrounds influence the comprehension of fundamental human experiences and carry implicit and explicit communicative rules. Applying the cognitive semantics methodology and complementing qualitative data collection methods, this study will extract different facets of rest, idleness, and wakefulness based on Turkish and Uzbek proverbs. This inquiry sheds light on the complex interplay between language and cultural values, as it becomes apparent that these apparently innocuous expressions represent deep-seated social understanding about human conduct and beliefs regarding sleep. This paper will extend this exploration to the social functions of proverbs as an essential part of “intangible cultural heritage,” carrying over traditional discourses on sleep from one generation to another.

**Literature Review.** This chapter will closely examine previous research into paremiology, with a particular emphasis upon comparative studies of Turkic proverbs and taking into consideration research that analyzes idiomatic expressions about sleep in humor or satire. A comprehensive comparative study of Turkish and Uzbek sleep proverbs, especially humorous or satirical ones, has not been performed to date, though it has long been acknowledged that proverbs do play a significant role in reflecting cultural identity as well as societal structural strings (Singh, 2019). This article aims to fill this gap by conducting a linguistic and cultural examination of the way proverbs represent humor and satire about sleep in two cultures, Turkish & Uzbek (Kuchkinov et al. It will also investigate how these idioms are symbolic and meaningful cultural markers, developing a sense of hope and optimism in the way they linguistically present life views and conduct norms pertaining to rest and activity (Khalid et al., 2022).

The analysis will examine, too, the manner in which the structural semantics of proverbs crystallize cognitive knowledge to serve as tools for socializing individuals into community-based notions of rest and work (Bobuafor 2021). In addition, the didactic role of proverbs, including those that use humor and satire, can be used to subtly encourage people to adhere (even if subconsciously) to established societal norms and formal codes of behavior concerning sleep placed within a larger social and ethical context (Kuchkinov et al., 2020). The complex relations between the linguistic and nonlinguistic codes in such proverbs strengthen their communicative potential, which provides profound cultural details of underlying value systems about sleep (V. Rimma et al. Simple expressions, as a storehouse of collective wisdom, often summarize anthropological observations and moral guidance into memorable forms, having significant roles in conflict resolutions and consolidation of community values (Momand & Rahimi 2020; Ahmed & Fakultät, 2005). This is much reflected in proverbs as a separate mode of communication that can be interculturalized to find the common and non-common meaning, language form, and deep culture knowledge (Lubis, 2018). These cross-cultural comparisons can illuminate how societies perceive fundamental human activities differently and anchor these perceptions in their linguistic history (Santoso et al., 2022).

This comparative perspective helps shed light on how humor and parody in proverbs can become important tools for social criticism and acculturation, with a special focus on attitudes to being at

rest as understood from the Turkish and Uzbek ethnopsychologies (Shohobutdinova et al., 2023). Accordingly, this study will adopt a framework that incorporates the pragmatic information as well as the culture-specific linguistic elements inherent in these proverbial expressions for comparative analysis-based analysis (Bekmurodova et al., 2024). This methodology enables the discovery of common themes and dissimilar cultural mentalities about sleep in funny proverbs, even satirical ones (Madmarova et al., 2021). Ello hace posible el conocimiento más íntimo de cómo estos tipos de culturas hacen uso del ingenio y la ironía para hablar al hombre en tanto experiencia universal, con lo cual se dan inusitadas luces sobre sus normas y valores (Muhi, 2018) (Brefo et al., 2024). It aims at examining how didactic proverbs, especially those formed by means of humor and satire, enable the more subtle transfer of cultural traditions and expectations relating to sleep in terms of conduct within the larger social and ethical realm.

**Methodology.** This inquiry employs a mixed strategy, which applies qualitative content-based analysis together with a quantitatively operating-theoretic paremiological approach in order to critically evaluate the related Turkish and Uzbek proverbs. The qualitative part is devoted to meticulous semantic-pragmatic inspection of each proverb, searching for recurrent themes, tropes, and associations with cultural valency pertaining to sleep, whereas the quantitative one involves frequency study and classification of proverbial motifs in order to reveal general regularities and striking tendencies shared by both language awareness. This twofold method provides a rich and deep knowledge of the proverbs in all their linguistic subtleties as well as their broader cultural dimensions. In particular, the project will classify proverbs by whether they are humorous or satirical, and it will examine what role language such as metaphors, similes, and irony plays in shaping their overall effect in expressing views of sleep and rest.

Moreover, the study will draw on computer-based linguistic utilities to find, for each proverb data, the predominant lexicon and grammatical constructions characteristic of funny or satiric expressions in the proverbial corpus. By proceeding systematically, we will locate the social-cognitive underpinnings of these proverbs as they are produced and received, allowing them to become part of the wider socio-cultural framework of sleep (Safa & Ghonchehpour, 2017). The method also relies on embodied metaphor theory that abstract concepts related to humor or sleep and arousal are grounded in human experience, as indicated by observations of the humor sources research in different linguistic environments (Ting-Ting et al., 2022). This analysis will demonstrate how the sleeper/sleep, according to Turkish and Uzbek proverbs, is conceptualized through metaphorical mappings that include a humorous or ironic meaning of what it means to sleep/deal with sleep, thus reflecting specific cultural ideas about inactivity versus activity. Primary sources of the present study will also be conducted through existing paremiological collections, ethnography, and literature in both Turkish and Uzbek to fully disclose proverbs about sleep (Nguyen, 2020). These sources will be evaluated and critiqued for validity in relation to the study's focus on funny and satirical portrayals of sleep. This strict selection criteria was adopted to generate a corpus that is consistent with the culture, norms, and social approaches of both populations in regard to sleep (Tursunova, 2022).

Finally, we will take into account the cognitive nature of language by understanding that our categorization of the world around us, including sleep, is materialized in linguistic meaning and that metaphor—a main framing process—cooperates in this categorization (Khasanzyanova et al., 2018). Similes, rhetorical figures of speech that compare two unrelated things, are usually very valuable in humorous and satirical proverbs by associating unrelated comparisons that produce amusement or critical observation (Milošević & Nenadić, 2018). This approach also draws on the ideas of semiotics and cultural linguistics for examining how cultural schemata contribute to the interpretation and comic effect of these proverbs, recognizing that language is deeply embedded in culture and has meaning potentialities (Zykova, 2016). Thus, this research will expand on the earlier studies of metaphorical concepts in phraseological units by exploring humor and satire as conceived in Turkish and Uzbek sleep proverbs (Sharma, 2017). This reflexive stance will enable

us to examine the ways in which such linguistic artistry serves to express and disseminate group perceptions of sleep, combining cognitive linguistics with cross-cultural reflection. This approach assumes that the proverbs as a part of common memory (a collective long-term memory) reflect a value system on a national level; therefore, through such examination, it may be disclosed to students (Sarsenbaeva & Utebaev, 2020).

This strategy is an ideal policy for uncovering the mechanism by which linguistic variables compact complex cultural significance and pass along to the next generation; it also provides insights into across-culture paremiology (Načićione, 2022) (Toan, 2024). This far-reaching analytic approach intends to shed light on not only the universal human experience of sleep but also the culturally specific meanings available humorously and satirically in Turkic proverbs and Turkish and Uzbek (Gaba, 2020). The research will continue to investigate the way in which such proverbs mirror general perceptions of the worth or disvalue of idleness and industry, while connecting idleness at a most fundamental level with larger moral or ethical concerns within each culture.

**Results and Discussion.** The preliminary results of the thematic analysis indicate unique and contrasting frameworks used for comic and satiric commentary about sleep, suggesting diverse cultural views on its significance and social consequences. For example, Turkish proverbs tend to approach the issue with a touch of wit, subtly mocking oversleep as an obstacle in the way of non-wasteful life and activity (hidden behind itself), while Uzbek proverbial expressions generally make mockery of indolence: they more directly accuse man's laziness and often compare idleness to negligence (Makhhammadovna, 2021). These initial findings indicate that humor about sleep in the two cultures is a claim overtly evaluable, which implies different viewpoints and persuasions and thus reveals distinct forms of rhetorical strategies from their paremiological pools.

More analysis on these LP mechanisms (e.g., irony, hyperbole) would help to ascertain how such fine-grained rhetorical strategies playing at the linguistic level further shape the socio-cultural conceptualization of sleep/idleness in each language (Baldo 2014). Furthermore, a comparison of these rhetoric figures will reveal the cultural differences regarding rest and productivity, which reflect societal customs coincident with proverbs. This relatively deeper linguistic investigation will draw connections to them so that we discuss the pedagogical implications of these proverbs and see how funny and satirical classroom content can be used in language classes for cultural awareness and idiomatic competence (Mehdi, 2024) (Ismaili, 2018). In particular, developing pragmatic competence among the language learners would be very beneficial since comprehension of the subtly humorous and satirical flavor of proverbs necessitates both a high degree of cultural background knowledge and awareness regarding communicative strategy use (Zhanysbekova et al., 2024).

This way of presenting proverbs can facilitate cultural understanding and reveal implicit cultural norms and values through these expressions that make learners aware of the "deep structure" in a humorous way (Karadağ, 2013). In addition, an analysis of multiple politeness systems in the humorous proverbs uncovers a great deal of fanciful cross-cultural disparities, as the game of politeness is mostly played through indirect communication and non-verbal communication in some cultures (Nkirote, 2024). The fact that humor and satire are embedded in these proverbs allows society a safe and appropriate way to comment on behavior norms, thus preserving social harmony while subtly advocating for societal attitudes about sleep and working (Usmani & Almashham, 2024). The analysis will then be broadened out to consider how these proverbs, and the ways in which they are framed comically, serve to both reinforce and gently subvert prevailing social hierarchies and power relations of labor and leisure. In terms of how the general public receives and understands these traditional proverbs, this comparison would also have to consider whether the subcultural appreciation or revival of wisdom aphorisms enacts collusion in an online anonymous communicative style—as people defend their place within any given social network-

building by being light-hearted rather than taking words seriously—thus accounting for another purposive irrationality: a kind of twisted “positivity,” although written without force but with pleasure; i.e., removed and mocking distance.

**Conclusion.** This extensive examination has revealed that Turkish and Uzbek sleep proverbs are indicators of culture-specific attitudes about relaxation and activity, as well as powerful expressions of humor and social observation. They have also revealed how these paremiological units, being components of collective memory, encode the values of a nation, providing the interested reader with valuable information about the complex relationships involving language and culture on one hand and social norms on the other. As can be noticed, the humorous and satirical side of these proverbs exposes them to how they can help in developing communicative competency as well as encouraging critical thinking by making students aware that language learning involves much more than just words. In addition, the comprehension of humor in such proverbs requires a sense of cultural and pragmatic disparities that L2 users may find difficult to grasp.

This challenge highlights the need for incorporating culturally significant lexemes in language teaching to foster transcultural understanding and communicative morality. Indeed, it would be particularly interesting for future research to address the emotional meaning of such proverbs and study the role that these could play in peoples' personal and social lives within their own cultures. Moreover, cross-cultural comparisons might investigate the evolutionary path of such proverbs and how their meaning and application have evolved over centuries to suit our current societal changes, technological progress, and even digital lifestyles as per Internet memes. This might entail, for example, looking at how folklore and proverbs can be transformed into internet memes—like proverbs, memes themselves are cultural objects that comment on social life (even when doing so in the form of satire or humor). Future research may also examine the pragmatic uses of these comical proverbs, specifically addressing how they are (ab)used in digital communication as part of impoliteness or complaint strategies, taking advantage of the cloak of anonymity when attacking established social norms.

This kind of investigation might in return take into account the exact linguistic and rhetorical techniques used for these digital adaptations and compare them to older forms of such media in a quest to trace changes in the communicative intention and effect. This involves examining how proverbs, as a medium for the transmission of cultural narratives and social norms, are now mediated and re-mediated online with implications for public opinion. This kind of pornotraxt would show how these virtual transmutations play out in the reception and reading of inherited wisdom, especially that having to do with sleep and with slowness, across various online colonies. Such a comparative perspective on language, in traditional and digital modes, will help explore how cultural values are transmitted and adapted between diverse communicative ecologies in humorous reception in particular. In particular, to examine features of language and culture in these meme adaptations would prove useful for understanding how digital humor (odgk) shapes cultural discourse and social reality.

This would see an in-depth analysis into which kind of new proverbs, often also referred to as ‘antiproverbs’ or ‘postproverbials,’ generate and get recontextualized at social media platforms, pointing to changing cultural attitudes. This involves considering the extent to which platform-specific affordances (e.g., character limits; visual emphasis) govern both the linguistic and thematic content of these digital proverbs and, in turn, their interpretive potential. This view may also inspire further explorations of the effects of digitalized traditional wisdom on language change and cultural value inheritance against the background of globalization. Finally, the comprehension of these dynamics is key for a better understanding of how traditional cultural expressions survive and evolve in innovative digital communication contexts, affecting both individual perceptions and social discourse in general. Another possible contribution of this

method has to do with corpus linguistics and pragmatics, since the quantitative treatment of how principled pragmatic phenomena operate in large corpora of digital communication can be important. These studies would be able to explore the sociological aspects of these digital expressions on cultural discourses and public opinions, like memes are studied for their effects on social norms and political viewpoints. This ongoing scholarly inquiry could also include a further examination of the morality of humor employed in online proverbs as a form of social criticism, and more particularly about the question of anonymity and possibility for digital rudeness. This posting asks about how communication technologies and systems, including the Internet and social media, help to create new proverb forms, sometimes called 'antiproverbs' or 'postproverbials,' incorporating elements of humor as they respond to a changing society. The linguistic transformation of these digital domains, shorthand lexicon, and visual elements is reflective of bigger trends in online talk.

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